



MEDICAL

NEWS-PAPER;

OR,



THE DOCTOR

AND

THE PHYSICIAN.

EDITED BY ELIAS SMITH, PHYSICIAN, No. 56, MIDDLE-STREET.

The Lord hath created Medicines out of the Earth:—With such doth he heal Men, and taketh away their PAINS.—ECCLES. xxxviii. 4, 7.

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THE PREACHER....No. V.

ROMANS, 3, 16, 17.

Destruction and misery are in their ways, and the way of peace have they not known.

We now come to the last part of our subject, in two particulars, viz. the way of peace, as to medicine and religion.

1. As it respects medicine, or relief for the sick and distressed.

It is certain that the common fashion of administering mineral and vegetable poison, is not the way of peace, nor does this give relief to the sick and distressed.

The most concise and correct description of the way of peace, as it respects medicine, that I know of, is that recorded in Ecclesiasticus, chap. 38, verses 1 to 15, in the following words—

“Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him. For of the Most High cometh healing, and he shall receive honor of the king: the skill of the physician shall lift up his head; and in the sight of great men shall he be had in admiration. The Lord hath created medicines out of the earth, and he that is wise will not abhor them. Was not the water made sweet with wood, that the virtue thereof might be known? And he hath given men skill, that he might be honored in his marvellous works. With such doth he heal men, and taketh away their pains. Of such doth the apothecary make a confection; and of his works there is no end; and from him is PEACE over all the earth.

“My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole. Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness, give a sweet savour, and a memorial of fine flour, and make a fat offering, as not being. Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him. There is a time when in their hands there is good success. For they shall also pray unto the Lord that he would prosper that which they give for ease and remedy to prolong life. He that sinneth against his Maker, let him fall into the hand of the physician.”

Here are three things;—the two first to produce the third, which is peace.

1. The Physician whom God hath created. A man to be a physician must be made for it. There are many men called *Doctors*, whom the Lord never made to administer medicines which grow out of the earth; of course they administer poison instead of medicine.

2. The medicine which will relieve the pained, grows out of the earth. This the writer knew. Men are made of that which grows. They are fed and clothed with the same; and if they are cured when sick, it must be done by medicines which grow out of the earth. There is perhaps no country which produces food for its inhabitants, but produces medicine suited to the case of all that are sick. These medicines are said to be created out of the earth, and not dug from mines in the bowels of the earth. With such men are healed, relieved from pain, and

brought to a state of peace. These are mentioned by David. Psalms 104, 14. “He causeth the grass to grow for the cattle, and HERBS for the service of man.”

This way of peace is not generally known by such as attend the sick, as these things are neglected, and mineral and vegetable poison given instead of medicine. There is now a foundation laid in this country for the Doctor, the Apothecary, and the sick to remain in ignorance of all that is administered to the diseased. The New American Dispensatory tells how to prepare medicines, &c. but not what they are for—of course the apothecary cannot know, nor the sick man, and if the young Doctor learns enough to administer what some one has written, this will prove them all in ignorance together.

It appears to me that the Doctors in general are as ignorant of the nature of disease, and what ought to be the right operation of medicine, as Nichodemus was of being born again, though a master of Israel. If not, why do they give cooling things when a person is too cold? Why take away the blood, when the man has not blood enough? Why give the same poison to a sick man, which if given to a well man, would soon end his life. How often is it said, “I have given him mercury, arsenic, or opium enough to kill ten well men.” Why is it that the people so often say—“The Doctor has killed that man.” To me the reason is, because they have not known the “way of peace.”

3. The “way of peace,” as it respects religion. We have proved that the great vari-

ety of doctrines, and sectarian principles, have produced wars, troubles, divisions, and contentions; so that neither of them are the way of peace. The gospel proclaims the way of peace;—"On earth PEACE, good will towards men"—A general union among mankind, is the only way of general peace. This way Paul has described in the following words—Eph. 2. 14, 15, 16, 17. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making PEACE. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached PEACE to you which were afar off, and to them that were nigh. The Jews and Gentiles were at war with each other, or among themselves. The law given to the Jews separated them from all the nations of the earth. They dwelt alone and were not reckoned among the nations. Jesus was appointed to abolish this law, and thereby slay the enmity, and in himself to make of Jew and Gentile one new man, and so to make peace. Both reconciled to God in one body, will make one new man, which will give men peace in their minds, and make them at peace with God, that good may come to them.

The more men are divided, the more war there will be; the more they are united, the more peace they will enjoy.

It is evident that the greater part of mankind are ignorant of this way of peace, as they too generally oppose it, and consider the doctrine of universal reconciliation false doctrine, even the doctrine of devils. Let men know this way of peace, and then joy will be unspeakable, and full of glory. The time will come when all shall know the Lord, and then great shall be the peace of his children.

Let all men know a peaceable government, the medicine which will give peace to the sick, and the doctrine, which teaches peace by making all one in Christ, and the truth of this declaration would soon be known and enjoyed. Isa. 57. 19. "I create the fruit of the lips; peace, peace to him that is far off, and to him that is near, saith the Lord, and I will heal him."

HISTORY OF MEDICINE—No. II.

The Greeks too had several persons to whom they attributed the invention of physic, particularly Prometheus, Apollo or Pæan, and Æsculapius; which last was the most celebrated of any. But here we must observe, that as the Greeks were a very warlike people, their physic seems to have been little else than what is now called surgery, or the cure of wounds, fractures, &c. Hence Æsculapius, and his pupils, Chiron, Machaon, and Podalirius, are celebrated by Homer only for their skill in curing these, without any mention of their attempting the cures of internal diseases. We are not, however, to suppose that they confined themselves entirely to surgery. They no doubt would occasionally prescribe for internal disorders; but as they were most frequently conversant with wounds, we may naturally suppose the greatest part of their skill to have consisted in knowing how to cure these. If we may believe the poets, indeed, the knowledge of medicine seems to have been very generally diffused. Almost all the heroes of antiquity are reported to have been physicians as well as warriors. Most of them were taught physic by the centaur Chiron. From him Hercules received instructions in the medicinal art, in which he is said to have been no less expert than in feats of arms. Several plants were called by his name; whence some think it probable that he found out their virtues, though others are of opinion that they bore the name of this renowned hero on account of their great efficacy in removing diseases. Aristæus king of Arcadia was also one of Chiron's scholars; and is supposed to have discovered the use of the drug called *silphium*, by some thought to be *asa-fætida*. Theseus, Telamon, Jason, Peleus, and his son Achilles, were all renowned for their knowledge in the art of physic. The last is said to have discovered the use of verdigrise in cleaning foul ulcers. All of them, however, seem to have been inferior in knowledge to Palamedes, who hindered the plague from coming into the Grecian camp after it had ravaged most of the cities of Hellespont, and even Troy itself. His method was to confine his soldiers to a spare diet, and to oblige them to use much exercise.

The practice of these ancient Greek physicians, notwithstanding the praises bestowed on them by their poets, seems to have been very limited, and in some cases even pernicious. All the external remedies applied to Homer's wounded heroes were fomentations; while inwardly their physicians gave them wine, sometimes mingled with cheese scraped down. A great deal of their physic also consisted in charms, incantations, amulets, &c. of which, as they are common to all superstitious and ignorant nations, it is superfluous to take any farther notice.

In this way the art of medicine continued among the Greeks for many ages. As its first

professors knew nothing of the animal economy, and as little of the theory of diseases, it is plain, that whatever they did must have been in consequence of mere random trials, or empiricism, in the most strict and proper sense of the word. Indeed, it is evidently impossible that this or almost any other art could originate from another source than trials of this kind. Accordingly, we find, that some ancient nations were accustomed to expose their sick in temples, and by the sides of highways, that they might receive the advice of every one who passed. Among the Greeks, however, Æsculapius was reckoned the most eminent practitioner of his time, and his name continued to be revered after his death. He was ranked amongst the gods; and the principal knowledge of the medicinal art remained with his family to the time of Hippocrates, who reckoned himself the seventeenth in a lineal descent from Æsculapius, and who was truly the first who treated of medicine in a regular and rational manner.

Hippocrates, who is supposed to have lived 400 years before the birth of Christ, is the most ancient author whose writings expressly on the subject of the medical art are preserved; and he is therefore justly considered as the father of physic. All the accounts which we have prior to this time, if not evidently fabulous, are at the utmost highly conjectural. Even the medical knowledge of Pythagoras, so much celebrated as a philosopher, can hardly be considered as resting on any other foundation. But from the time of Hippocrates, medicine, separated from philosophy and religion, seems to have assumed the form of a science, and to have been practised as a profession. It may not, therefore, be improper to give a particular account of the state of medical knowledge as transmitted to us in his writings. The writings of Hippocrates, however, it may be remarked, are even more than preserved. Nor is it wonderful that attempts should have been made to increase the value of manuscripts, by attributing them to a name of such eminence. But although what are transmitted to us under the title of his works may have been written by different hands, yet the presumption is, that most, if not all of them, are of nearly as early a date, and contain the prevailing opinions of those times.

OPPOSITES.

When men of the same profession give different testimonies to the same thing, it is reasonable to conclude there must be a lack of knowledge, consistency, or honesty. One Doctor says, *Smith's* mode of treating the sick is good—another says, it is bad, and will kill you—another considers it indifferent—“If it does you no good, it will not hurt you. My medicine will do you no good, his may, or will not hurt you.”

Sweating, says one, is a good thing—it will kill you, says another. He can do more than any of us, adds the Doctor. I advise you to apply to him, is the language of another of the order. His medicine is good in skilful hands. His medicine is rank poison, is the testimony of one; and death will follow if he does any thing for you.

Such language from men whom people think have in their hands the power of life and death, will eventually make them contemptible and base in the sight of all the people. There are several facts, relating to this business.

1. There is not an article I use, but is kept in some of the apothecary's shops in Boston, and by some of the medical doctors declared good for the diseased.

2. It is certain that almost every person I attend, is by vegetable medicines restored to health. My time is so much taken up in attending the sick, that I have no cause of complaint on account of the want of business. If the Doctors are as fully employed, they have enough to do.

3. It is certain, according to the statement of the board of health, that in the year 1821, fourteen hundred and twenty died in Boston, and it is as certain that not more than from three to six died in that time, which I attended; and it is also certain, that these were so far gone before they applied to me, that no one thought they could be restored to health; and it is also certain, that while receiving medicine from me, they were relieved, though they could not be cured.

4. It is certain, that my method of treating the sick is coming more into use every year, not only in Boston, but in various parts of the country. This is a certain sign of its usefulness among the people, when it is administered.

5. It is certain that the people are less alarmed as it spreads, and that the fears of the Doctors increase. Witness *Orlando's* alarm on account of the increase of *quackery*, as published in the *Palladium*.

Let these things be duly considered by a candid public, and then judge.

"HE WILL KILL YOU."

That people of little or no knowledge of disease or medicines, should use this language, is not strange; but for this to be the language of "professional men"—men who profess a knowledge of disease and medicine, is unbecoming, and absurd.

It is a common thing to hear the following from sickly people.—"I have seen our family doctor, and told him I had thought of applying to you. He appeared surprised, and exclaimed," "He will kill you!—If you take his medicine, you will soon be carried to

Copps' hill." A man who will talk in this manner, must in my view be very ignorant of the subject he speaks of, or wicked in saying what he ought to know or does know is false.

I ask, who attends the sick in Boston? The answer is, "about fifty regular Doctors." Do any die whom they attend? Most certainly. Almost all who die are attended by them. There is, perhaps, no day but from one to six die. Let the friends of the deceased be asked, who attended your husband, wife, child, &c.? Will they say it was *Smith*? "No, I had a good Doctor, but he could not save life." No, not with opium, arsenic, nor tobacco tea.

Notwithstanding all these things, multitudes appear as stupid as is possible for the most stupid to be. That mode, which never brings death they fear, and that which the Doctors say will kill a well man, they fear not to receive, though they often see it produce death, when given to their friends.

A Singular Way to Cure.

A young female strained her hand so that it became stiff, and she was unable to use her hand and arm much. She applied to a professedly skilful Doctor for help. He put something on the cords of her wrist, and in the palm of her hand, which made two bad sores, and so contracted the cords that her fingers and wrist were drawn up, and could not be straightened; and the arm, hand and fingers, became worse than before the sores were made. She remained in this situation about five months, in which time she was nothing bettered, but rather grew worse.

I ask, what kind of sense, reason, philosophy, or mercy can there be in such a mode of treating a limb in such a situation as this? None. The *caustic*, or whatever was put on, took away the action of the parts already weakened by the strain and cold; but could not possibly restore the injured limb to its natural state. If this is the effect of *skill* or *art*, woe to the sick who are treated according to *art* and contrary to *nature*!

QUICKSILVER.

"All the preparations of quicksilver, taken internally, are anti-venereal, alterative, deobstruent, and vermifuge. Taken freely they induce salivation. The preparations now directed by the college are, *Acetated*, *Muriated*. Mild *muriated*, or *Calomel Pills* of. *Red sul-*

phurated. *Vitricated*. As an emetic. Also an *errhine*. *With chalk*. *With sulphur*. The following are for external use. *Red nitrated*. *White calx of*. *Ointment of*, milder and stronger. *Ointment of nitrated*. *Ointment of white calx of*. *Plaster of ammoniacum with*. *Plaster of litharge with*."

(*Elliot's Med. Pocket Book.*)

A MAN,

Who is continually searching after others' faults, is a man continually faulty himself.

A man who continually complains of the government, and individuals, is a man whom the government and individuals have occasion to complain of.

A man who endeavors to lessen the influence, reputation, or usefulness of others, is a man who has no influence, reputation, or usefulness to lessen.

A man who is continually laboring to torment others, is himself continually tormented. A man who rejoices at the calamity of others, is himself sunk, or sinking into calamity.

A man who uses low language, is employed in mean low things, and keeps mean low company, is himself mean and low, and is so considered by the few honorable who know him.

He that is first in his own cause seemeth just, but his neighbor cometh and searches him.

He that diggeth a pit shall fall therein, and he that removeth an hedge, a serpent shall bite him.

Let not him that putteth on the harness, boast as him that putteth it off.

A man that beareth false witness against his neighbor, is a *maul*, and a *sword*, and a sharp arrow.

He that hath no rule over his own spirit, is like a city that is broken down, and without walls.

SUPPOSING

An Editor should be so in the arrear to the printer, that he could not pay him for past services; supposing the Editor should apply to a professed Doctor, for the loan or advance of four or five hundred dollars; with this as a condition, that the professed Doctor, should be a kind of silent Editor;—supposing the Editor should pay, in printing books which would not sell; or supposing a Doctor should write so as to lessen the influence of both, if any they have; or supposing the professed Doctor should lose his money.—What then?

RED RASPBERRY LEAVES.

This plant receives its name from the color of the fruit it bears. Another kind bears black berries. This belongs to the class of plants good for canker. The leaves, dried, and made into a strong tea, are good to remove canker from the mouth, throat, stomach, bowels, and other parts of the body. In the dysentery it is very useful. In the first stages of that disease, I have frequently relieved people by giving them a strong tea made of the leaves.

When a poultice to remove canker, or what is called proud flesh, is needed, this tea is good to make it with. In such a case, or for a burn, make a strong tea of the leaves, and thicken it with pounded crackers, or white bread, and apply it, renewing it as often as is needed, till the canker is removed.

Children who have sore mouths, ought to be washed with it often. If they are troubled with canker or humors in the skin, the sores should be washed with this tea. If they have canker in the throat, stomach, or bowels, or are troubled with a relax, the tea, drank frequently, will generally remove the complaint.— It may be sweetened, and a little milk added, when needed to make it more palatable.

A SINGULAR TEXT.

Job, 31. 36, 37. "And that mine adversary had written a book; surely I would take it upon my shoulder, and bind it as a crown to me; I would declare unto him the number of my steps; as a prince would I go near unto him."

Job was a man of such integrity, such faithfulness, and good conduct, that he considered his enemies wrong, and their opposition was a witness in his favor, as he knew that they would never oppose him in a *wrong*, nor love him for doing *right*. He thought that a book written a-

gainst him by his enemies, would be as honorable as a crown placed upon his head by his friends. He says that in such a case he would contradict his statements, by declaring his public life and his kindness to the distressed. That he would approach his adversary as a prince, whose glory it is to pass over transgressions, instead of representing every error as an unpardonable crime.

Some men are so obscure, low, mean, and useless; that their whole aim is, either to represent others so, or make them so. Like the envious man, who was willing to lose one of his own eyes, if it might be the means of another's losing both his.

ENVY AND DETRACTION.

If we well knew how little others enjoy, it would rescue the world from one sin; there would be no such thing as envy upon earth.

He that values himself upon conscience, not opinion, never heeds reproaches. When I am ill spoken of, I take it thus; if I have not deserved it, I am never the worse; if I have, I'll mend.

The contempt of injurious words stifles them; but resentment revives them.

A man that hath no virtue in himself, envieth it in others.

In the business of tale bearing, a liar hath as much credit as any; for slander hath more power to persuade, than either reason or eloquence.

Ill-will never speaks well, nor doth well. The failings of good men are commonly more published in the world than their good deeds; and one fault of a well deserving man shall meet with more *reproaches*, than all his virtues *praise*: such is the force of Ill-will and Ill-nature.

Censure is the tax a man pays the public for being eminent.

When any man speaks ill of us we are to make use of it as a caution, without troubling ourselves at the calumny. He is in a wretched case, that values himself upon other people's opinions, and depends upon their judgment for the peace of his life.

I do not allow of envy, (said Euripides;) but for good I would be envied.

It is in the power of every man to preserve his probity; but no man living has it in his power to say, that he can preserve his reputation, while there are so many evil tongues in the world ready to blast the fairest character; and so many open ears ready to receive their reports.

Other passions have objects to flatter them, and seemingly to content and satisfy them for a while: There is power in ambition, and pleasure in luxury, and pelf in covetousness; but envy can give nothing but vexation.

A man that lives in a glass house, should be careful how he throws stones.

What a dust we make, said the fly upon a chariot wheel.

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